

Ukrainian Catholic Youth

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Ukrainian Catholic Youth Organization



THE BEAUTY OF NATURE

Youth . . . The Golden Age of Opportunity

YOUTH

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	July	Sept.
	Aug.	Issue
Saskatoon Diocese	351	339
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Winnipeg Diocese	396	323
Toronto Diocese	181	181
U.S.A.	3	3
Australia	2	2

TABLE OF CONTENTS

Editor's Chair	1
Personality of the Month	2
An Ideal Catholic Organizatzion	3
Dominion Treasurer Marris	4
Ukrainian Church History	4
Just For Girls	7
Love At First Sight	9
"Mother and Teacher"	10
Are You An Indifferent Catholic ?	13
How Do You Dress ?	16
Bit of Humor	Back Page

EDITOR'S CHAIR

Where are all the young people? This often is a common opinion voiced in the city. We realize that in our cities there are many young people who do not join our U.C.Y. clubs even if they had previously belonged to one in their home town. Most cities now have senior U.C.Y. groups and therefore here they can meet other young people with similar interests. Have you or are you about to move into a new region? Why not make an effort to join the U.C.Y. there? Your past experiences and ideas which you can share will certainly help the club.

During the early fall all of the executives are busy making plans for the year. In order to make these

plans successful we need members who are interested. I am sure that there are at least a few people who you know of who could belong to our organization. The next time there is some activity or meeting why not invite these friends down. Once you get them there make sure you introduce them to the other members so that they can feel at home and will want to come back on their own.

Let us all work together to really make this an outstanding year in the progress and success of our U.C.Y. organization in Canada. Do you think your club could double its membership this year?

ANNUAL CLOSED RETREAT FOR GIRLS

On November 1, 2 and 3 at St. Albert, Alberta

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PERSONALITY OF THE MONTH -

BILL PAKOSZ - Regional President

Though Bill has lived in Victoria since 1954 he actually hails from Athabasca, Alberta. During Bill's high school days he devoted his time to some part time jobs as well as taking an active role in the Ukrainian Catholic church in Victoria.

Since 1954 Bill has been employed by a bank in Victoria and it is within this field that has held his interest and desire to remain with it.

He has continued to work for the church and at present is the treasurer of the Victoria church; the president of the Victoria U.C.Y. (organized in July 2, 1960) and as well the B.C. Regional President of the Edmonton Diocese.

"My ambition in life," stated Bill, "is to get as many Ukrainian young people interested in the U.C.Y. as possible and to encourage them to return to their home nationality and not to be ashamed that they were born as Ukrainians. I know for a fact that as Ukrainians we can serve our community, cities, country and the whole world just as well as any living being on this earth. Since Ukrainian is offered as a language in most high schools, this should further stimulate our youth in the understanding and knowledge of our own language."



Bill Pakosz - Regional President

Bill is very interested in music and plays the accordian or the drums in a dance band of which he is their leader.

If any young people in B.C. are interested in opening new clubs or have any other questions please write to Bill at the following address:

**Mr. Bill Pakosz, 428 Heather St.
Victoria, B.C.**

Best of luck, Bill, in your work. You are very sincere in your desire in helping the U.C.Y. and our church — may God continue to guide and help you in achieving your goals.

AN IDEAL CATHOLIC ORGANIZATION

1. Its main object will be the sanctification of its members by prayer and apostolic work.

2. It must be subject to proper ecclesiastical authority, that is, it must be approved by the ordinary (bishop) of the diocese.

3. It must be based on a sound devotional foundation, embracing a profound faith in the Blessed Trinity — in God the Father, and the love He bears for His children, in God the Son, the Redeemer, and in God the Holy Ghost, the Sanctifier.

4. It must place Christ in the first place, that is, it must be based on the doctrine of the Mystical Body of Christ, of which Jesus Christ is the head.

5. It should embrace a devotion to Mary proportionate to the place she occupies in the scheme of Redemption as the Mother of God and the channel of all graces.

6. It must include regular prayer in its program as an essential part of the meetings and of the daily lives of its members.

7. It must give the priest his rightful place as teacher, counsellor and guide of the members, and while it remains a lay movement, its laicism must not become aggressive.

8. It must carry on an apostolate based on personal contact in a manner that is at once enterprising, effortful and self-sacrificing.

9. It must be open to all practising Catholics who are sincere and willing to acquire the spirit.

10. Its constitution must be such as to combine the intense order necessary for discipline with the flexibility necessary for a successful apostolate.

11. It should hold its meetings at least weekly, and insist on attendance at these as a first duty of membership.

12. Spiritual direction should form an essential part of the meeting, which should be designed primarily for apostolic action.

13. The members must be taught that they are always on duty for souls.

14. The members should foster devotion to the Holy Eucharist, and should receive Holy Communion often so as to be totally united to Christ and inspired by Him in action.

15. Study of the Catholic religion in at least some of its aspects should form an essential part of every meeting.

16. The spirit of supernatural charity should influence the motives of all the members in their dealings, with each other. Kindness and harmony should be the watchword, and not personal ambition or jealousy.

17. A zeal for the conversion of others should pervade and be uppermost in the work of the organization.

DOMINION TREASURER MARRIES

Mr. Bud J. S. Storzuk, Dominion Treasurer and Miss Annette Stetch of Blessed Virgin Mary Young Peoples Club joined hands in marriage on Sept. 1, 1963 at the Blessed Virgin Mary Parish Church.

Mr. Storzuk has honored the Dominion Executive as treasurer since 1961, doing an excellent job. His work entailed preparing quarterly statements for the executive and informing the

president on financial aspects affiliated with the U.C.Y. in general.

Mr. and Mrs. Storzuk are moving to live in Edmonton. Mr. Storzuk has been promoted from auditor to accounting supervisor for Retail Services with Federated Co-operatives Limited.

Mr. Storzuk has terminated his executive position effective October 1, 1963. His successor is to be announced at a later date.

UKRAINIAN CHURCH HISTORY

By WILLIAM SHUSHKEVICH

The first mention of Christianity in the Ukraine is found in one of the chronicles in Kiev. According to this chronicle, St. Andrew the Apostle and his disciples, travelling along the river Dnieper, stopped at the place where Kiev now stands. Seeing the beautiful hills this particular morning, he exclaimed: "One day God's glory will shine upon these hills. A great city and many churches will be built here." Good historians deem this a legendary and unsupported claim. St. Andrew, however, did preach along the northern shores of the Black Sea. We make special note of this event because it clearly shows that Christianity in the Ukraine dates back to apostolic times.

The first martyr for the Christian faith in the Ukraine was Pope St. Clement. In the year 97 he was exiled to the Crimea by the emperor Trajan. St. Clement preached the faith to his fellow exiles and for his very reason

he was drowned in the Black Sea in the year 101. At a much later date, his relics were brought to Kiev, and a church, the Desyatina, was erected over them.

Until the 8th century we hear no more about Christianity in the Ukraine. In the year 855, two Slav missionaries, Sts. Cyril and Methodius, came to propagate the faith. Because they knew the Slav language, they were able to wield considerable influence. This is precisely where the Greeks had failed. In the 12 years they had spent in the Ukraine, they managed to have all the Liturgical books translated from Greek into Old Slavonic, a language existing to our own day in the Ukrainian rite. This was approved by Pope Adrian.

In 945, St. Olga became queen. Having embraced the Christian religion,

she wished it to be spread throughout her Kingdom. She cleverly avoided the influence of Constantinople as much as possible and sought Christian missionaries from the West. To achieve her purpose, she entered upon negotiations with Otto the Great of Germany. Some of the missionaries that were sent never reached the Ukraine, and the others arrived too late — Svyatoslav, a pagan, had ascended the throne, and although he tolerated religion, he never supported or favored it.

The official and actual baptism of the Ukraine took place in the year 988. With this date we naturally connect the name of St. Vladimir the Great. He had been a pagan and after his conversion he willed that the rest of the Ukraine be converted too. The entire populace of Kiev was baptized in the Dnieper river by Bulgarian priests. After embracing Christianity, Vladimir became a different man. He followed the Christian teachings faithfully, built churches and schools, and ruled very wisely — hence the title "the Great" conferred by posterity.

In following the history of the Church in the Ukraine, we must never lose sight of the Byzantine influence. Age-old relationships, and various political, traditional, and religious influence brought the Ukraine into close union with Constantinople. In order to safeguard her grasp, Constantinople tried to see as many of the clergy as possible, and particularly the bishops and metropolitans, under her direction and control.

Cerularius, patriarch of Constantinople, broke off relationships with the

Apostolic See of Rome in the year 1054. This event was the outcome of the struggle between the East and the West — Constantinople and Rome. The Great Schism, as it is called, had no immediate effect upon the Ukrainian Church for almost a century. Ukrainian bishops and metropolitans always recognized and were subordinate to the Roman Pontiff. In point of fact, both Church leaders and princes of the Ukraine always looked to the West, especially to Rome.

The influence of the Greco-Schismatic church was not to go unreckoned with, and she was soon to find many adherents among the Ukrainians. As a result, we see two religious forces: the Schismatics and the Uniate (so-called because it desired union with Rome.)

The first Kiev metropolitan to break away from Rome was Nikefor I, a Greek. (1104). Nevertheless, the council of 1147 held by Ukrainian bishops and metropolitans decreed that the Ukraine sever relationships with the Greek patriarchate. Then they chose Klim Smolyateche as metropolitan. Seven years later he was turned out of office by the Schismatics and the office of metropolitan once again fell to the Greeks.

In the year 1254, Peter, a Ukrainian archbishop, took part in the council of Lyons, which had been called by the pope. After the council, papal delegates, under the leadership of Carpini were sent to Danylo, a prince of Western Ukraine. He and all the bishops came to a formal union with Rome. Danylo himself was crowned king by the pope (1255). The Unianite, despite

these efforts, was shortlived. Further councils, one in Constance (1417), and the other in Florence (1439), show the desire of many of the Ukrainian hierarchy to reunite with Rome. The latter, especially, is to be noted. At this "sobor", whose inspiration was Pope Eugene IV, were present Isidore, metropolitan of Kiev, and Joseph, patriarch of Byzantium. The primacy of the pope was recognized and East and West were united once more. When Isidore returned to the Ukraine, his people met him with approval and satisfaction.

The successors of Isidore were mostly Uniate-conscious. With the death of Joseph II (1517) the Uniate crumbled. Jona II, having become metropolitan through the influence of the Muscovitetsar, Basil III, manifested hostility to the Uniate movement. Not until 1596, with the council of Brest-Lebovsk, did the union with Rome stabilize and become permanent. This is often called the "Patijev Union" because Patijev was its key man.

Though the Uniate is here to stay, the struggle between it and Orthodoxy never ceases. In 1623, St. Josaphat, the greatest saint of the Ukraine, met a most brutal death at the hands of the Orthodox. He is called "dushhivat", that is, a "mover of souls" because there were very few schismatics who were not converted when they spoke to him.

Another factor which definitely restricted the activity and the extension of the Uniate is Russian influence. Catherine II, for instance, tried to solve the problem of how to "transform" the Uniate into the Orthodoxy which she had managed to standardize in Russia. With few exceptions, Russian rulers did not relent their

destructive measures against the Uniate. Years later, efforts were concentrated to amalgamate the Uniate with Orthodoxy. Some betrayed the Uniate cause, which is the cause of Christ, and signed a union (in the name of the Uniate, of course!) with Orthodoxy, in the year 1839. This act was publicly announced. In this way, the Uniate almost disappeared in most of the Ukrainian states, and is the reason, perhaps, why Orthodoxy enjoys the majority.

A prominent figure of the 19th century is Metropolitan Andrew Sheptycky. Scholarly and holy, he had every qualification needed for such a high office. To the metropolitan was entrusted the spiritual welfare of all Ukraine and we can say that his labors were truly great. His whole life was directed toward bringing back those who were lost to the true Church, to the bark of Peter. But, alas, the harvester as usual were few, and there was no one to attend the harvest.

In these times there is no outward manifestation of religion in the Ukraine. Bishops, priests, and nuns, when discovered, are either sent to Siberia or are shot on the spot. Some were very fortunate indeed to escape the "iron curtain" and live to tell of the horrors they had left behind. There are still secret places — underground vaults or forest hideouts — where Mass is said every day. There are millions of Catholics in the East who are neither satisfied nor passive concerning the state of religion in their country. When the Church in the Ukraine comes out in the open again, as She surely must in witness to Her Founder's promise, Her historians will remember our own days as the most glorious in Her history.

JUST FOR GIRLS . . .

September is a busy month. You start school again, meet friends whom you have not seen for several months and take part in group activities. It is generally a prelude to a crowded season ahead. Will you have time each day for a few minutes to yourself or will you be forever rushing around trying to catch up with all that needs to be done?

Just think of the things which must be accomplished daily or weekly. Every night there is homework to be done; every week your hair needs shampooing. Then there are those letters you should write, the cake you have to make for the bake sale, and the 4-H club meeting you must attend. Something has to go by the board - or does it?

The solution is simple. Organize a routine for yourself. If you make it a rule to work first and play afterwards, life will be much simpler.

Take homework, for instance. Who wouldn't prefer to ignore those books and watch a television program or have an interesting telephone chat with a friend? But then the first thing you know, your mother is reminding you that it is time for bed and you either have to skip the homework or rush through it as quickly as possible.

Getting started on homework is the hardest part. If you make up your mind to open your books at a certain time each afternoon or evening, half the battle is won. Of course there are several different ways of doing homework. You can try to finish it all in one sitting in order to be completely

free to do something else. Or you can split the work up into two or three sessions with a change of pace in between. Why not experiment to find the method which suits you best? Then stick to it. If you have faithfully followed a regular homework routine throughout the year, you won't have to sit up half the night at exam time, cramming your head with facts that won't remain there long.

Symptoms of Disorganization

A disorganized life can be annoying in so many ways. You have all had those days when the symptoms of disorganization have plagued you at every turn. You may get up in the morning and find that you haven't a thing to wear. The safety pin that was a poor substitute for a mender strap has torn a hole in the slip you intended to wear under a sheer blouse. You quickly decided to wear a pink sweater, but before you have time to congratulate yourself on an ability to cope with petty annoyances, you find that the sweater has disappeared. Then, as a final blow to your pride, you discover that the skirt that goes with your only available sweater has a stain on it that you had completely forgotten about.

Although you may not believe it at the time, there is a bright side to such unhappy incidents. They should have the power to humble even the proudest girl and encourage her to mend her ways. Do clothes gremlins regularly afflict you, making you late for the school bus or putting you in a bad humour at breakfast? If so, then per-

haps, you, too, should vow to turn over a new leaf this September.

Start by organizing dresser drawers and clothes closets. It may take a little time to straighten them out, but it will be time well spent. Such organization will save precious minutes when you are in a hurry. It will also make it possible for you to be well turned out at any time.

If there are enough drawers in your bureau, have one for undergarments, one for sweaters, and so on. If not, stack similar garments together where they can be located at a glance and without pawing through numerous unrelated items. Use the same system in your clothes closet. Hang blouses together, then skirts, and finally dresses. It goes without saying that once you organize yourself, you will never hang a soiled garment in the closet where it will be forgotten until the next time you want to wear it.

And why let those sweaters and blouses pile up until you do not have a clean one to your name? It is much easier to wash one garment than three or four. Today's quick-drying materials are simple to rinse out and require little ironing.

Don't neglect your shoes either. Instead of throwing them helter skelter into the closet, put them on a rack or arrange them in pairs on the floor. Shoes hold their shape much better if trees are put in them after every wearing. And if you clean and polish them regularly and avoid run-down heels, you will always be well shod.

Make a Schedule

Time is another factor in your life which needs organizing. Set aside one evening a week, or Saturday morning to shampoo your hair, do your nails and inspect your clothes for loose but-

tons, ripped seams and stains. Reserve time each week for such tasks as writing letters, keeping up your various hobbies, taking part in club work and sports, and helping Mom with special household chores.

The daily and weekly timetables below list various general activities. You could probably add to the list and make a schedule for your own routine. If you take music lessons or read a nightly story to your little brothers or sisters, include it in the lists and see if you can work out a practical timetable for yourself.

You may find it impossible to fit all your activities into the time available. But perhaps a little experiment can provide a solution. For one week keep track of all the time you spend watching television, listening to the radio, playing records and chatting on the telephone. Then decide whether some of this time might not be better spent in other ways.

One word of warning, though. Beware of organizing yourself so thoroughly that you have no time for your family or friends. A schedule should be flexible enough to allow for last minute engagements, for the little emergencies which crop up in every family, and for unexpected visits from friends.

Time is like gold. If you hoard it all to yourself in a miserly fashion, you get little pleasure from it. If you squander it foolishly, you have nothing of value to show for it. But if you spend it wisely and, at times, generously, it will serve you well. And the little free time which you regularly keep for yourself can be regarded as the interest on a well organized fund of time.

Daily Timetable

Task	Spent	Task	Spent
Homework		Shampoo	
Bedmaking, room tidying		Manicure	
household chores		Clothes repair	
nightly laundering		weekly laundry	
shoe polishing		room cleansing	
hair setting		other tasks	
other tasks			
	Weekly Timetable		
		—From: Family Herald by Vera Fidler	
		Submitted by Toronto Diocese	

IS THERE SUCH A THING AS LOVE AT FIRST SIGHT

Love at first sight is not a rational love, therefore not a love that an intelligent person should unashamedly admit, unless it be possible for one person to learn, by a single glance, all that should be known about another person before voluntarily saying "I am in love." To be smitten instantaneously by another's charm of form or figure, of manners or speech, of dress or behavior, is to be strongly inclined to another. Inclination is the preliminary to love; it should not be called love by a rational human being.

There are many explanations of instances in which happily married people tell their friends that their marriage was a result of "love at first sight." In some instances they were simply fortunate; they were strongly attracted to the person at first sight, and further acquaintance with the person brought out no objectionable features to lessen that attraction. Thus attraction changed to rational and voluntary love almost imperceptibly, and the result was happy all around.

In other instances, what is called "love at first sight" really amounts to love before first sight. At a certain age some people are ready to "fall in

love" with anyone who happens along and shows the least bit of responsiveness to their eagerness to bestow affection. Again, such persons are fortunate if their so-called "love at first sight" turns out to stand the test of further acquaintance and greater knowledge.

On the other hand, persons who are all set to "fall in love at first sight" are very frequently burnt badly by their overeagerness. Their open net captures a rake, a moron, a wastrel, or someone already bound by other ties. Thus "love at first sight" is nothing to brag about. If it turns out happily, that only means that an immediate attraction for another happened to stand the tests that reason must always apply.

The best advice one could give young persons is that they forget about "love at first sight" and remember that one look at another person could possibly provide them with all the knowledge that makes for a lasting, happy lifetime together in marriage. From: "WHAT IS LOVE" by D. F. Miller, CSsR.

Submitted by Saskatoon Diocese

“MOTHER AND TEACHER” Encyclical by Pope John XXIII

The encyclical of Pope John XXIII, entitled “Mother and Teacher,” released on May 15, 1961, is in many ways a remarkable document. It faces up boldly to many of the moral, social and economic problems that have become subjects of controversy among modern men. It presents solutions to these problems that will not be pleasing to some writers and thinkers who have gone on public record as holding something contrary to what the pope sets down. Loyal Catholics, no matter what their previous views, must give close attention to both the principles and practical applications of the principles set down by the Vicar of Christ.

For the sake of our average readers, who may find it difficult to make a close study of this very long encyclical, we should like to point out six important topics, of interest to everybody, on which the pope presents definite principles and propositions. On these points we now have what may be called “The thinking of the Church.” No good Catholic, not even the most learned and scholarly, will take cover under the statement that, since encyclicals are not necessarily infallible, he may ignore what the Pope has to say, or even blithely contradict what he says. Here then are the six points we consider worthy of quotation and comment for all readers.

1. ON SOCIALIZATION:

Some commentators have made a point of the fact that the original Italian version of the encyclical did not use the exact Italian equivalent of the

English word “socialization.” Rather, it used a combination of words. However, it should be remembered that the first English translation of the encyclical was made at the Vatican and authorized by the Vatican. Clearly it was thought there that the English word “socialization” represented what the Pope had in mind.

In fact, the Pope gives a definition that can hardly be misunderstood. These are his words:

“Socialization is an effect and a cause of the growing intervention of the public authorities in even the most crucial matters, such as those concerning the care of health, the instruction and education of the younger generation, the controlling of professional careers and the methods of care and rehabilitation of those variously handicapped . . . It is the expression of a natural tendency in human beings to join together to attain objectives that are beyond the capacity and means of single individuals . . . At the same time, it restricts the range of the individual as regards to his liberty of action.”

After this explanation of what socialization means, the Pope boldly asks this question: “Ought it to be concluded, then, that socialization, growing in extent and depth, necessarily reduces men to automatons?” Just as boldly he answers: “This is a question which must be answered negatively.” He sums up a considerable section of the encyclical explaining why socialization, that is, the intervention of public authority in certain fields, is not evil, with these words: “So long as it is confined within the limits of the moral

order, it does not of its nature entail serious dangers of restriction to the detriment of individual human beings."

Later on in the encyclical the Pope indicates in more detail areas in which public authority must concern itself in any nation: "It is indispensable," he says, "that great care be taken, especially by the public authorities, to ensure that the essential services in country areas be suitably developed: good roads, transportation, means of communication, drinking water, housing, health service, elementary education and technical and professional training, conditions suitable for the practice of religion means of recreation, etc."

2. ON SHARING PROFITS AND OWNERSHIP

After expressing deep sadness over the facts that vast numbers of workers in many lands are paid wages that condemn them and their families to subhuman living conditions, Pope John XXIII proposed some remedies. First, he states that wages for any work "cannot be left to the laws of the market, nor can they be fixed arbitrarily." "They must be determined," he adds, "by justice and equity, which require that workers be paid wages that allow them to live a truly human life and face up with dignity to their family responsibilities."

The Pope further suggests that medium and large business enterprises that affect vast productive developments by self-financing should let employees acquire shares in the company, and thus share in the profits.

In this connection he repeats the words of Pope Pius XI in the encyclical, Quadragesimo Anno: "It is totally false to ascribe to capital alone or to labor alone that which is obtained by the joint effort of the one and the other. And it is flagrantly unjust that either should deny the efficacy of the other and seize all the profits."

Once more he strongly recommends, as one of the most desirable ways to satisfy justice, that workers be enabled to participate in the ownership of the enterprise they serve. Again he quotes Pope Pius XI: "Every effort must be made that at least in the future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workingmen."

3. ON THE RIGHT TO OWN PRIVATE PROPERTY

One of the rather curious things about this encyclical on social and economic matters is the fact that Pope John only once in passing alludes to Communism. One can see that Communism is in his mind. He seems to be saying that the program he presents will destroy the appeal and the power of Communism, just as it will rid the world of many other evils.

His restatement of the sacred right of individuals to own private property is of course in direct contradiction to Communist economic doctrine. He first says that it may seem, from what he has said on socialization and sharing of ownership and profits in business, that the principle of the natural right of private property and of ownership of productive goods, may have diminished or lost its importance. Then he adds: "There is no reason for such a doubt to exist."

Clearly he reaffirms the right, stating that it has an unchangeable character and validity that its acquires from the very nature and ends of individual man as compared with society.

However, he adds a caution, repeating from a statement of Pope Pius XII: "In defending the principle of private property the Church is striving for an important end. She does not intend merely to uphold the present condition of things, as if it were an expression of the divine will, or to protect on principle the rich and plutocrats against the poor and indigent." Then Pope John adds: "It is not enough to assert the natural character of the right of private property, but the effective distribution among all social classes is also to be insisted upon."

He adds that the right of private property does not exclude states and other public agencies from owning productive goods, especially when these are such that they carry with them an opportunity too great to be left to private individuals without injury to the community at large.

One wonders whether the Pope had in mind such important national units as utilities, railroads, postal services, etc.

4. ON SOCIAL SECURITY

The Pope has these words of approval for systems of social insurance and security already in effect in many countries:

"The systems of social insurance and social security can contribute efficaciously to a redistribution of the overall income of the political community according to the standards of justice and equity. It can therefore be considered as one of the instruments for restoring the balance in the standards

of living in the different categories of the people."

But he is concerned over the fact that farm families, whose income is generally lower and more uncertain than that of workers in industry, often do not share in the security measures enacted by governments. So he adds: "We consider that social policy must aim at guaranteeing that the insurance allowances made to the people should not be materially different no matter in what economic sector they work or the income on which they live."

5. ON FOREIGN AID

After commenting on the known fact that the ordinary people of many countries suffer from a woeful lack of food and other necessities of life, Pope John makes some very forthright statements about the obligation of richly endowed nations to help these needy brethren.

First he gave praise to the United Nations Food and Agricultural Organization for its work "in establishing fruitful accord among nations, promoting the modernization of agriculture, and elevating the suffering of hunger-stricken peoples." Then he places the whole idea of foreign aid given by rich nations to poor in the context of a principle, in these words:

"The solidarity which binds all men and makes them members of the same family requires political communities enjoying an abundance of material goods not to remain indifferent to those political communities whose citizens suffer from poverty, misery, and hunger, and who lack even in the elementary rights of the human person. This is particularly true since, given the growing interdependence between the peoples of the earth, it is not possible to preserve lasting peace in glaring

economic and social inequality among them persists . . . We are all equally responsible for the undernourished peoples. Therefore it is necessary to educate ones' conscience to the sense of responsibility which weighs upon each and every one, especially on those who are more blessed with this world's goods . . . We therefore see with satisfaction that those political communities enjoying high economic standards are providing assistance to political communities in process of economic development in order that they may succeed in raising their standards of living."

Then the Pope warns against the danger that rich nations may try to influence the political situation in poor countries, deprive these of their individuality, and start new forms of colonialism. This last the Pope roundly condemns.

6. ON OVER-POPULATION

Pope John shows a complete and intelligent awareness of the nature of the problem of the expanding population around the world. But he also sees clearly something that rarely enters into the consideration of hysterical professors who leap at once from the fact of a rapidly increasing world population to the conclusion that worldwide birth-prevention methods should be urged and even legislated.

He sees that the true solution of an increasing population can and must be found "in economic development and in social progress which respects and promotes true human values." He therefore reaffirms the age-old Christian teaching that interference with the natural process of procreation is contrary to the inviolable and immutable law of God.

—Taken from: Redeemer's Voice,
Submitted by Saskatoon Diocese.

Are You An Indifferent Catholic ?

To all of you who read these lines, the question in the above title is addressed with the warmest charity and the deepest concern for your everlasting welfare and that of those who are dependent upon you in any way. Perhaps you don't know whether to answer the question with a yes or with a no; perhaps at first sight you are inclined to brush the question aside with a brusque no, or to say to yourself that it does not matter whether it applies to you or not. For that very reason ten different signs are set down below by which you can judge whether you fall under the heading of an indifferent or lax or lukewarm Catholic.

Before presenting the signs, however, it is necessary that you consider a general definition or description of an indifferent Catholic, and that we remind you of the tremendous importance of doing something about it if you find yourself marked by the signs that characterize the indifferent Catholic.

1. What is an Indifferent Catholic ?

An "indifferent" Catholic, as the word is being used here, is one who is so lax in the practice of his faith that he is in danger at any time of either losing or abandoning his faith, or, even if he retains his faith, of losing his soul. At baptism, the infused virtue of faith is rooted in the soul of every Catholic. But the indifferent Catholic is one who has never "stirred up" his faith (to use the phrase of St. Paul) to the extent that it has formed convictions and principles that color and motivate his everyday life. He has faith, but with a minimum of good works, or without the indispensable minimum of good works necessary for

salvation.

This can be understood by comparisons. All Catholics place themselves by their actions in one of three classes.

First, there are "fervent" Catholics. They are the ones who realize that their first purpose in life is to remain in the state of sanctifying grace, to increase grace in their souls as the years pass, and so to make certain of the salvation of their souls. A fervent Catholic may suffer the misfortune of falling into a serious sin on a rare occasion, but if he does, he immediately seeks God's forgiveness by a good confession and restores himself to the grace of God again. Moreover the fervent Catholic has regular habits of daily prayer and of frequent reception of the important sacraments of confession and Holy Communion.

Farthest removed from such fervent Catholics are the fallen-away or lapsed Catholics. They may still call themselves Catholics on occasion, but they have given up every effort at living as Catholics. They may be living in an invalid marriage. They may have succumbed to the constant practice of birth-prevention or adultery. They may go to Mass once or twice a year, but anybody who knows them would have to agree that they are lapsed or fallen-away Catholics, making no effort to do what God requires of any individual who would save his immortal soul.

In between these two classes are the indifferent, the lax, the half-hearted, the lukewarm Catholics. They cling quite fondly to the title of Catholic: they go to Mass or Sunday with fair regularity; they may contribute to

their parish in a sporadic way; but they are indifferent to the three things that mark the fervent Catholic: (1) Using the means of grace given by Christ to grow in personal union with God; (2) staying out of sin, or arising from sin as quickly as possible; (3) endeavoring to learn more and more about their faith so as to be ready for attacks on their faith, and for doubts and dangers to faith that every Catholic must face in the world today. All the ten signs of indifference given below center around these three things.

2. The Importance of not being Indifferent

The question, "Are you an indifferent Catholic?" is supremely important for two reasons. First, because the indifferent or lax Catholic can slip into hell with the greatest of ease. God Himself has warned the indifferent of this terrible danger in the words of the Apocalypse, 3:15-16. 'I know thy works, that thou art neither cold nor hot. I know that thou wert cold or not. But because thou art lukewarm and neither cold nor hot, I will begin to vomit thee out of my mouth.'

The inference seems to be plain, that God finds it easier to convert the outright sinner, the "cold" heart, than the person who has drifted into lukewarmness and indifference. Experience backs up this inference; so often it requires greater graces and more extraordinary measures to prod the indifferent into fervor than to convert great sinners. There is a kind of self-satisfaction that goes with indifference; a resistance to warnings and a rejection of graces; a slipping and sliding backward that can suddenly end in eternal tragedy.

The second reason for the importance of the question, "Are you an in-

different Catholic?" is the harm that is done to other souls by indifferent and lax Catholics. There are vast numbers of indifferent Catholics. They make religion seem like a side issue in life or a thin veneer on their characters, easily scuffed up and cracked and worn through. They easily win others to their mode of living because the world is on their side. Where the world cannot destroy religion in the heart of man, it is content to see it becoming a minor and unimportant matter for those who profess it at all. Indifference in religion is wonderfully compatible with secularism, the disease that makes a person think much more of this life than the next.

Indifferent Catholics are not always such solely through their own fault. Indifferent Catholic parents are usually responsible for the indifference of their children. Such parents often add to their accountability by depriving their children of a Catholic schooling, or, where none such is available, of the equivalent in sound Catholic training and instruction.

But whether, as a Catholic reading these lines, you have been thrust into indifference through the neglect and bad example of others, or whether you have drifted into indifference through your own fault and your excessive love of the world, it is important that you recognize your state and do something about it NOW. To help you recognize it, the ten signs or marks of the indifferent Catholic are here presented for your self-examination.

3. The Signs of the Indifferent Catholic.

1. You receive the sacraments of penance and Holy Communion only once or twice or a few times a year.

2. You express disfavor and disapproval of those who do receive the sacraments often.
3. You fall into serious sin quite frequently, with ready excuses for your falls.
4. After a fall into serious sin, you think nothing of remaining in your state of sin for weeks and months, without advertence to the importance of getting to confession.
5. You make no honest attempt to break with habits of venial sin. Your indifference to venial sin has made you blind to a truth that runs through all the teachings of Christianity; venial sins unchecked inevitably lead a soul to the threshold of mortal sin.
6. You are led by human respect to join freely in the sins of others, for example, telling obscene stories, drinking to excess, criticizing and backbiting neighbors, etc.
7. You make only shoddy and irregular attempts at prayer, and rarely attend any religious service other than the obligatory Mass on Sunday. The words of St. Alphonsus have become an axiom of Catholic thinking and practice: "He who prays is infallibly saved; he who does not pray is infallibly lost."
8. You have no interest in acquiring any further knowledge of your religion than you absorbed as a child, and are incapable of defending or explaining even the most simple teachings of your faith.
9. You are a constant criticizer of the clergy, and a constant complainer that 'they want' too much money."
10. You measure the value of faith and prayer and spiritual activities

in terms of material rewards alone. An indifferent Catholic's attitude is "I used to be a fervent Catholic, but what did it get me? Nothing, I'm still poor."

Look well to it, indifferent Catholics. If the ten signs, or a good number of them apply to you, shake yourself out

of your torpor before it is too late. Decide NOW that you won't any longer be among those whom God "begins to vomit out of His mouth, because they are lukewarm."

—By Donald F. Miller, C.S.S.R.

Submitted by Saskatoon Diocese

HOW DO YOU DRESS ?

The booklet entitled: "Code for Parents of Teen-agers," put out in St. Louis and adopted as a guide by a dozen civic and religious organizations, treats five subjects on which parents need to give good guidance to their children. The first two are the subjects of dating and recreation. Explanations of the Code's treatment of these two areas will not be dealt with here. The last three are dress, drinking and driving. Herewith we present and expand on what the Code has to say about dress, or more specifically modesty in dress.

Behind the preparation of the Code, in which hundreds of people were involved in some ways, was the thought that, if many parents can be brought into agreement on the principles they should teach their children and the practices they should insist on, an incalculable amount of good would be done for teen-agers themselves, for families, and for society at large.

It is intended, therefore, (1) that parents will acquaint themselves thoroughly with the matter presented and (2) that the children themselves, up to the late teens, will try to understand how reasonable and helpful the rules are, even if their parents neglect to help them in these matters.

On the subject of dress, the Code outlines four simple principles and five practical rules. Consider them one by one.

PRINCIPLES

Clothing among human beings is intended by nature to serve three purposes.

1. It is a means of protecting the body against dangers to health that arise from climate and weather; cold, rain, hot sun, etc.
2. It is to serve the necessary purpose of the virtue of modesty, that is, to shield from the view of others parts of the body that, if they were brashly uncovered or too frankly revealed, would ordinarily stimulate sexual desires in others.
3. It serves the purpose of adornment and of expressing inner sentiments of joy, celebration, mourning, etc. In general and in accord with the customs of society, one's manner of dress reveals something of his personality, and of his (or her) love of beauty and art. (It is an art to dress well.) In particular, one adapts his clothing to special sentiments and occasions. Thus a bride and groom dress in a special way for their wedding. Members of a family dress to reveal their sorrow at the funeral of one of

their member. A wide variety of uniforms is used by schools, organizations, participants in various formal ceremonies, etc.

On all occasions and in all circumstances human beings are bound to practice modesty in dress. This is because modesty is the shield of chastity. There is an old saying that the virtue of chastity is rarely breached unless modesty has first been abandoned. Thus one must not be concerned solely with how he (or she) feels like dressing, nor with what is comfortable in dress, nor even with what may be popular among certain people in the matter of dress. It is even more important to be concerned with what will be the effect of one's manner of dressing on the thoughts and desires of others. No teenager (nor adult) may shrug off the responsibility of sparing others from unnecessary inclination to evil by dressing in a sensually provocative manner.

The virtue of modesty leaves ample room for the use of different types of clothing for different places, activities and purposes. Swimming calls for a minimum of attire, although there is a minimum dictated by modesty beyond one should not go. Games and athletics call for appropriate types of clothing, but again with definite standards of decency. In one's own home one may loll about in very informal clothing. But what is proper to the beach or to the gym and athletic field or to the privacy of one's home is not proper in public, on the streets, on a date, in stores, in church.

Parents have a special obligation to instruct their children, and this from early years, on the principles that govern modesty of dress. Children, left to themselves and uninstructed, do not become aware of the effect their clothing has on others, sometimes not even until some moral disaster has overtaken them. Young girls are especially

prone to be naive about this, and therefore careless and unashamed. It is therefore the parents' task to make them, by instruction and insistence on rules, reasonably alert to the harm that can be done by immodest dress.

PRACTICAL RULES

The rules are simple, almost repetitious applications of the principles set down above. In a matter of such importance, repetition is necessary.

Rule 1—Children must be taught the basic principle of appropriateness in dress. This means two things: (a) the occasion or circumstances, the time and place, even the physical build of an individual, must all be considered when a choice of apparel is to be made. Nothing is more foolish than to think that what clothing is appropriate for one place or set of circumstances may be worn any place. It is a part of this rule that children should be taught pride in their manner of dressing, and pride in the ability to choose the proper clothing for the proper occasion. (b) on all occasions there are standards of modesty that must be learned, respected (even in the face of popular customs) and practiced.

Rule 2: Recreation neither removes the need for, nor excuses, immodesty. Freedom of movement and agility do not require near nudity, nor overbrief shorts, nor contour-stressing slim jims.

Rule 3: Public swimming and sunbathing are not occasions for abandoning modesty. Bikinis, swim-suits too small or tight, will never be used.

Rule 4. Dates, dances, social occasions call for attractive and dignified attire, not that which is slovenly and untidy. A boy shows respect for the girl he takes out or the company he is with by looking neat and dressed up. The words "attractive and dignified" leave no room for girls' formals that leave the upper parts of their bodies half naked and thus become provoc-

tive.

Rule 5: Attendance at religious services calls for neat and dignified clothing. Children need to be trained to make the clothing they wear for going

to church a sign of their reverence and their love for God.

—By: D. F. Miller, C.S.S.R.

Submitted by Saskatoon Diocese

A BIT OF HUMOR

The devil was always challenging St. Peter to a game of baseball, but St. Peter never took him up. Finally, the Dodgers, the Giants, and the Yanks all went to heaven. So naturally St. Peter called up the devil.

"Now I'll play you that game of baseball," he said.

"You'll lose," said the devil. "You'll lose!"

"Oh yeah" replied St. Peter. "Right now I've got the greatest collection of baseball players you ever saw."

"You'll lose," said the devil. "You'll lose!"

"What makes you so sure we'll lose?"

"Because," laughed the devil "we have all the umpires down here."

Capital punishment is when the government taxes you to get capital in order to go into business in competition with you and then taxes the profits on your business in order to pay its losses.

If we had to walk in the other fellow's shoes, we might not criticize his gait.

An old lady crossed the street against the traffic and made it safely to the opposite curb where a traffic cop was glaring at her with strong disapproval.

"Didn't you see that sign?" he questioned.

"What sign?" the lady asked.

The policeman pointed at the flashing warning on the traffic signal. "Don't Walk."

"Oh, I saw it all right," the lady answered, "but I thought it was an advertisement for the bus company."

When a young woman applied at the plant employment office for a job, she was asked how long she intended to stay with the company.

"From here to maternity," she replied.

We like the definition of an intellectual as a person who is so smart that he cannot understand the obvious.

One of two women riding on a bus suddenly realized that she hadn't paid her fare. "I'll go right up and pay it," she declared.

"Why bother?" her friend replied. "You got away with it — so what?"

"I've found that honesty always pays," the other said virtuously, and went up to pay the driver.

"Se, I told you honestly pays!" she said when she returned, "I handed the driver a quarter and he gave me change for 50 cents."

To avoid criticism: say nothing, do nothing, be nothing.

St. Peter (to new arrival): "How'd you get here?"

Guest: "Flu".